

The Bombay Guardian.

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WEEKLY REVIEW.

—WHO would have thought that England and Russia would enter into a secret treaty before the meeting of the Congress? Such a treaty was signed and sealed and intended to be kept secret, but a copy has been surreptitiously obtained by the *Globe* newspaper, and given to the world, just at the moment when the representatives of the Great Powers had reached Berlin. By this treaty Bulgaria is to be divided into two provinces, the Northern one under a Prince, the Southern under a Christian Governor; the latter is not to include the Egean littoral. The future of Epirus and Thessaly are to be settled in the Congress. Russia agrees to yield Bayazid and the Alashgerd valley; Kotour is to be ceded to Persia; Russia keeps Batoum but England deprecates the extension of the Russian frontier, and thinks that the protection of Turkey from such danger will rest largely with England. By the mail which has arrived since the above was written, we learn that this identical secret treaty so-called, was published in the *Globe*, May 31st. Its ten heads were said to be points about which the two powers had come to an understanding. If it is true that there was this secret treaty and that the contracting powers meant that it should remain secret until adopted by the Congress, then the diplomacy of the London press eclipses that of the Governments, and the latter may abdicate its functions. It is no new thing, however, that the wise should be taken in their own craftiness. Those who have been pleasing themselves with the delusion that Lord Beaconsfield was intent on saving Turkey, now have their eyes opened. Russia is not deprived of the advantages won in the recent campaign, but she must not go any further, and the idea of an English protectorate for Turkey comes distinctly into view. Who knows but our Indian contingent may yet see Damascus?

—WHAT a mere cipher is the law guaranteeing liberty of conscience to Mohammedans living under the authority of the Porte, or of its tributaries, has lately been made evident in Egypt. A son of the head clerk of the Supreme Court, who had been educated by the American missionaries, and was employed as a teacher in the Mission school, was convinced of the truth of Christianity by the reading of an Arabic translation of Mair's Testimony of the Koran to the Bible. He took refuge in the mission premises, and was baptized. He was shortly after seized, gagged and carried off. At his father's house he was threatened with instant death if he did not adjure Christianity, but he remained firm. Day after day they persisted in their efforts, telling him that he might believe what he pleased in his heart, all they required was that he should utter with his lips the usual formula. He finally uttered it, and he was then made to sign a paper of recantation. But his relatives saw plainly that his heart was set upon following Christ, and his life was threatened every hour; his own mother, believing that his life would be taken, recommended him to make his escape, which he did by disguising himself. He succeeded in again reaching the mission house, and as it became evident that under existing circumstances he could not live in Egypt, he at length left for Scotland with Lord and lady Aberdeen.

—WE have been looking in vain for some statement of the actual number of persons who died in

Bombay last month, instead of which we have only statements of the percentage, which in the absence of a reliable census, is mere moonshine. In 1864, the census gave Bombay a population of 817,000; a more recent census gave us 750,000, and no man can tell which of these is nearest the mark. There is a superstitious feeling among the Hindoos, about giving the true membership of their families, which makes it exceedingly difficult, if not impossible, to ascertain the population of large cities in India. Our municipal fathers are embarrassed to determine whether the present rate of mortality is exceptionally high or not. They know how many die weekly, but it is possible that the population may have increased very much. We believe in the increase of population, but we are also of opinion that the rate of mortality is exceptionally high.—Since writing this, we have seen it stated that the deaths last year were 33,511.

—THERE is a Bengali Preachers' Association and at a recent meeting in Calcutta, some 60 or 70 were present. The subject discussed, as we learn from the *Indian Christian Herald*, was, "The spiritual condition of Bengali Christians, and the means of quickening them." The Rev. Mr. Rouse admitted that vigorous spiritual life was lamentably wanting among the Bengali Christians. He assigned the following causes:

"The great ignorance of the people, the deadening influence upon the soul of centuries of heathenism, deficient teaching, the lack of good devotional books even where men would care to read them, the difficulty of preparing devotional books in a non-Christian language, like Bengali, and the lack of joyous Christian hymns set to joyous native tunes."

He suggested a number of remedies. He thought a Bengali camp-meeting might be attended with good results. The *Herald* remarks:

What seems to us to be the chief is the materialistic and artificial tendencies of the age. We live in an age of civilization in which we are required to pay particular attention to our dress, particular attention to our food, particular attention to furnishing our rooms, particular attention to our body and particular attention to a thousand things besides, so that after one has devoted his particular attention to one and all these, he has very little of it left to be devoted to God. Our Lord said that we could not serve two masters, God and mammon, but the aim of modern Christianity seems to make that possible which our Lord declared to be impossible. There is no sin in multiplying our creature comforts, no sin in adorning our body, none in furnishing our houses, for does not God wish that we should be happy and comfortable? Such is the language of modern Christianity, and the result is, in those who follow its inspiration, that they cannot be what Christ requires them to be—dead to the world, and alive unto God. It is our firm conviction that unless we go back to the simplicity of the Gospel, unless we be satisfied with mere food and raiment, unless we withdraw ourselves from the fashions and pleasures of the world, there can be but little life in us and little in our Churches.

These remarks coincide with our own observations. From motives that seem to be unobjectionable, the converts often have their attention directed to a number of material improvements considered desirable, but which involve a scale of expenditure considerably beyond what most of them have been accustomed to. Western civilization has greatly multiplied the wants of men and this civilization generally comes to the convert hand in hand with the Gospel. The Native Christian gets to think that Christianity imposes upon him an

obligation to live in a different way from that to which he and his relatives have been accustomed, and he must endeavour to obtain a salary that will enable him to gratify these new wants. But the glory of the Gospel is that it enables men in whatsoever state to glorify God, do good to their fellows, and find happiness for themselves. The missionary from whom the convert receives the Gospel, has always been accustomed to a number of these appliances of Western life, and it is very natural that life should appear a bare and unsatisfactory thing without them. It is natural also that the Native Christian should look upon these things as of a higher importance that is really the case.

—THE deaths in the N. W. Presidency in April amounted to 157,326; in April, 1877, the mortality was 78,408, or less than half. Can any one doubt that there has been great distress in those provinces, or that the authorities have been culpably remiss in their treatment of it? The Lieut. Governor appears to have acted as though great reproach would attach to his administration, if a famine were admitted to exist; but the reproach accrues rather from having neglected the best means of meeting it.

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MISTAKEN CONSCIENTIOUSNESS.

A VERY striking example of mistaken conscientiousness is presented to us in the account of the prophet Balaam. The story is thirty four centuries old, yet is just as full of instruction to us of the 19th century as it was to the old world. Balaam was an Aramean prophet, living near the Euphrates. His fame had extended very far. When the Israelites approached the promised land, Balak, king of Moab, was alarmed, and concluded that the most effectual way of opposing a people who were manifestly under the guidance of heavenly powers, was to obtain the aid of other heavenly powers for himself. So he sent a deputation of elders to the renowned prophet, and besought him to come and arrest the advance of the Israelites by means of maledictions. Balaam waited upon God and was told that the blessing of God was with the Israelites. This settled the matter. The very desire to harm them or arrest them by a curse, was disloyalty to God. God is not a man that he should lie or the son of man that he should repent; he is immutable. Balak sent a second embassy, with magnificent presents and assurances of the greatest honours it was in the power of the king to bestow. Balaam returned a noble answer: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Nothing could have been better. The Lord is his God, and he cannot do anything without the assurance that it is his will. It does not appear, that he despises silver and gold, or that he disdains the honours that the king of Moab is desirous of showering upon him; but if it be necessary that he should take a single step forbidden by his sense of duty to God, in order to obtain these, he will not take that step. He knows well that God is greater than all, and it will be an evil day for him if, to have the favour of Moab, he forfeits

that of the King of kings. Now, one would think that such a state of mind furnished a sufficient guarantee that Balaam would pursue the narrow path that leadeth unto life. But stay a little. Balaam will do nothing without the consent of God; but is there not in his mind a desire that God's will were different, and that he might be allowed to please Moab and arrest the progress of the Israelites? Yes; this is in his mind and he manifests it by saying to the ambassadors, Tarry to-night that I may know what the Lord will say unto me more. What the Lord had said to him was decisive and conclusive. It would be an insult to God to surmise that he would change his mind, all circumstances being the same except that larger offers had been made to Balaam. For Balaam to desire to go to Balak, was an indication that if he had his way, he would do that which God had shown him was displeasing to him. It was making more of Moab than of God. God sees what is in his mind, and how reluctant he is to give up the prospects which were presented to him. In view of this state of mind, God permits him to go, though for the sake of the Israelites he will not permit him to speak against them words of malediction. Like a child that has been denied by its father something which it had requested, and which would have been for the child's injury, but instead of recognizing the parent's superior wisdom and submitting, makes itself unhappy until the parent, for the child's punishment, allows it to have what it so wants; as the Israelites, weary of the food which God had provided for them, lamented and complained until God for their punishment, sent them a surfeit of quails, and let them learn by experience that His ways are best. God used Balaam and then threw him aside, and we then find him rapidly descending the path of iniquity and destruction. Not being allowed to arrest the Israelites by malediction, he adopted a more subtle method. He planned a great temptation and lured them into sin, and thus brought upon them the chastisement of God. He dies in battle, fighting against the people of God. What a wreck have we here, and how very small the beginning of deviation from the path of exact rectitude.

"I cannot go beyond the word of the Lord; But, tarry ye here, until I know what the Lord will say unto me more." Is there not a good deal of this mistaken conscientiousness among us? A determination to do nothing contrary to the will of God, but, along with this, a desire that the will of God may be of a particular character? There is reason to believe that very few would be willing to do what they positively realize to be the will of God, but they persuade themselves that God winks at their doings. The desire to persuade ourselves that our will is God's will, that the path in which we wish to walk is not one that he condemns, is a state of mind as dangerous as it is common. Under the influence of this, men read the Bible and fail to see there the prohibition of their wishes. It is only as we are led by the Spirit of truth that we obtain a true insight into the meaning of the Scriptures. But if we have a bias in favour of our own ideas, it is certain that the Spirit of God will not lead us. And there is a great deal of mistaken conscientiousness caused by taking for granted that certain opinions long held by us or received from those whom we respected, are the expressions of God's will. How many Nathaniels are there among us, Israelites, in whom is no guile, men who honour God and refuse to entertain any opinion until they have got the clear sanction of God's word for it?

Mistaken conscientiousness places all our powers under the dominion of error, and thus we see that error in the conscience may be said to be error in the citadel of the soul.

AUTHORITY AND ANARCHY.

"AUTHORITY and Anarchy;" under this name a book has lately appeared, with Cardinal Manning's imprimatur. It aims to show the good people of England that the Church of Rome is the only one in which salvation can be found. It

repeats the changes on all the old arguments, though there is a more copious use of Scripture in it than is usual in such books. It insists that any religious community claiming to be the Church of Christ, in whole or in part, must be able to trace its spiritual lineage, directly or indirectly, back to Apostolic times, through an unbroken chain of legitimate pastors. Imagine a poor sinner seeking salvation. The apostles would have said to him, "Believe on the Lord Jesus Christ and thou shalt be saved." But he is now told: "First find out the true church and she will show you the way of salvation." Is the Church of Rome the true Church? Certainly, as you may easily ascertain by tracing back her spiritual lineage to Apostolic times, through an unbroken chain of legitimate pastors. But remember, poor sinner, that the value of a chain depends upon the genuineness of each particular link. A flaw in one link will vitiate the whole. You have got to establish the legitimacy of each professed pastor, in every generation from the days of the apostles to our own time. Imagine this anxious sinner groping about in the eighth or tenth century, to make it certain that some priest was really what he claimed to be? It is not more certain that there is a sky over us, than that it is utterly impossible for any Church to trace her spiritual lineage through all the intermediate centuries to the first, and thus make good her right to teach. Thank God, no such embarrassing obligation is laid upon the seeker of salvation. The apostles are with us to-day, to all intents and purposes, as truly as they were with the primitive Christians. The Church of Christ is built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone. Are there eighteen centuries of believers between us and the apostles? Nay, verily. Assuming that Peter is the rock on which the Church of Christ is founded, what was Peter? He was a man with a physical and a spiritual nature. His body has turned to dust; it cannot be that on which the Church is founded. His spirit went to God who gave it and is now in the heavenly world; it cannot be that on which the Church is founded. Nor is the Church founded upon the conjoint personality, for that was dissolved when he died. But one consistent explanation remains, and it is this: Peter took the lead of all believers of this dispensation in confessing Jesus as the Messiah. It was the avowed faith of Peter that made him to be a living stone on the true foundation and it is by the same faith that we come as living stones to the same foundation. 1 Peter II. 4-7.

In order to know Christ, you must know the Church, says the Romanist. We say, In order to know the Church, you must know Christ. What says the apostle John? "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Can anything be more explicit than this? They that know God know who are the teachers of God's truth, know who are God's ministers, which is the true Church. Not that they come to the knowledge of God without human agency; the Gospel is brought to them by some one that has himself proved its power. But what is that Gospel? It is not, "The Church of Rome (or any other Church) is the Church of God." The Gospel message which is unto life, says nothing about any Church; it speaks only of Christ, and it is of the highest importance that the awakened sinner should be allowed to look directly and exclusively to Christ. "I, if I be lifted up, will draw all men unto me," said Christ. The serpent-bitten Israelite needed but to look to the brazen serpent. All that the sinner needs is to know that the Gospel is really God's message, and it is for the evangelist to point out—not that he belongs to some Church,—but to show that what he announces is the very Gospel proclaimed by Christ and by the apostles, and the word of God will enable him to do that, if he is a true man of God. They who are led by an erroneous spirit, says the apostle John, do not hear us; and this is the charge that we are obliged to bring against the Church of Rome. What the apostle declared to be the terms

of salvation will not procure the salvation of any man, say the priests of Rome. A dozen articles of faith have been added to the Gospel way of salvation. A man must believe in purgatory, pray to dead saints, confess to the priest, place his hopes upon the sacrifice offered by the priest, a sacrifice to be constantly repeated to secure the reception of its asserted benefits, must believe in the immaculate conception, and in Papal infallibility.

There is much said in this book about the unity of the Church of Rome, as a paramount evidence of her being the true Church. But what is this unity? It is just what remains when the Church has driven away from her with fire and sword every divergent opinion. There is really something almost laughable about this pretension. In every age there have risen up those in Romish countries, who could not reconcile with Scripture the teachings of Rome. They were not allowed to form a sect; O no; any thing would be better than that; so they have the option of submitting their views to the dictation of Rome, or of being burnt at the stake. The boasted unity of the Church of Rome is unity of slaughter. Verily, if one has the power it is not difficult to obtain unity in that fashion. Louis XIV, that admirable son of the Church, thought to make atonement for the blemishes of his private life, by doing a grand thing for the Church, viz. the extirpation by dragonnades of all the Protestants of the land. What a simple way of procuring unity! And now this Church has the insolence to lord it over Protestantism because the latter has such a number of sects, and she is one. Protestantism could have purchased the same sort of unity that Romanism has, if instead of recognizing liberty of conscience, she had just adopted the short and easy method of putting to death all that would not conform. Whenever Romanists speak of the unity of their Church, let them tell how it was secured, viz. by a perpetual crusade against malcontents. The unity of Rome is HER OPPROBRIUM. She allows of no dissentients; many and cunning are her engines of torture and her instruments of death, and it is with the greatest difficulty that Protestant Europe has succeeded in making her lay them aside; but to this day, she has refused to repent of the means employed to rid herself of those who dared to think. To entertain in the mind for a moment, a doubt of the absolute correctness of the teaching of the Church of Rome, is declared to be a sin that needs to be confessed to the priest and atoned for by penance. Every such doubt is an emanation from the evil one. This is the unity of terrorism. There have been despots who could boast that not a treasonous word could be heard in all their realm, thanks to the ubiquitous police and the executioner's axe. Such is the unity of the Church of Rome.

MEDITATION.

"AND the Lord spake unto Moses and unto Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. xx. 12.

It was now the beginning of the last year of the desert wanderings of the Israelites. Another year and they would have done with the wilderness, and would be settled in their own land. Not one of their number would feel greater joy at the approaching termination of their desert-life, than Moses. The burden of guiding and controlling a people concerning whom he never could be sure what demonstration they might make, to bring upon them renewedly the displeasure of God, was a heavy one, and it would be an unspeakable joy to bring his great enterprise to a triumphant issue. But alas! he was to experience, even in this last year, one of the greatest disappointments of his life.

They were in Kadesh and there was no water for the congregation. It is very sad to see how little the people had learnt concerning God during all these years. God had brought them into the wilderness, but he himself was not a wilderness to them. Immediately after coming forth from

Egypt, they had come to the bitter waters of Marah. God did not go before them to change the character of these waters; but he went with them and all they had to do was to trust in him and ask him to give them what they needed. What mattered it if the well of Marah was bitter, if He that led them had power to change the nature of its waters? And so with all the other trials and privations of the wilderness; they had only to make known their requests to God and he would certainly help them; the one thing he required of them was that they should look to him in all their difficulties. Forgetting all the lessons of the past 39 years, they now, finding that they are short of water, instead of asking Moses and Aaron to lead them in calling upon God for deliverance, begin to charge them with having brought them hither to die. They even go so far as to express regret that they had ever been brought out of Egypt. Moses and Aaron were overwhelmed with this manifestation of a rebellious spirit. They threw themselves down at the door of the tabernacle, before the Lord, appealing to him. The Lord was pleased to command Moses to take the rod with which he had rescued the Israelites from the power of the Egyptians, assemble the people, with Aaron, before a certain rock and speak unto the rock in their presence; there should then be water for all. Moses took the rod, gathered the congregation and said unto them: Hear now ye rebels; must we fetch you water out of this rock? He then smote the rock with the rod twice, and water came out abundantly. But the Lord was displeased with the manner in which the thing was done. So displeased indeed, that he withheld from the two brothers the privilege of entering the Promised land with the rest of the Jews. A terrible and unanticipated judgment. Who would have imagined that God would have inflicted such a punishment on his servant Moses, who had, under circumstances so trying and so extraordinary, been faithful in all his house? The highest honours are reserved among men for the successful termination of a great expedition; but the Lord was pleased to reserve for the crowning hour of the life of this grand old man a stigma; in fact he was to share the fate of those who by their unbelief had been condemned to die on the march. Does this appear unnecessarily severe? however it may appear, we know that it was not. What was this trespass of which Moses was guilty? It is important for us to understand this. For God is the same, and the judgement upon Moses is an admonition to us. At first sight, it does not just appear in what the sin consisted. He was told to speak to the rock; he smote it; was this the sin? Was it in smiting the rock twice? He called the people rebels; were they not? He said, must we fetch you water out of this rock? Well, that was what God had commanded him to do; 'thou shalt bring them forth water out of the rock.' In verse 24 we read, Ye rebelled against my word at the waters of Meribah. See xxvii. 14. The Lord was angry with me for your sakes, says Moses in Deut. i. 37 and iii. 23-26. In the 106th Psalm, we are told that the judgement came upon Moses because he spoke unadvisedly with his lips. From a comparison of all these passages it appears that the sin was in what he said; that it was a sin of unbelief and that he failed to sanctify God, which word seems to be the equivalent of glorify. Looking at the instructions given to Moses, we perceive that the words of the Lord contain no intimation of displeasure against the people, and we conclude that it was not the will of God that in the communication of the desired gift there should be any displeasure expressed. Why not, if the people were to be blamed? We incline to think that if Moses and Aaron had been in the proper exercise of faith, they would have anticipated the outbreak of the people by assuring them that the Lord would hear them in this matter and give them what they needed. As the servants and representatives of the Most High it was fitting that in performing this miracle, their spirit should be in harmony with God's spirit. God was engaged in blessing the people not in punishing them; and the words of Moses were calculated to make the Jews think that the gift

was bestowed grudgingly; in fact that if they had not chidden as they had done, very likely they would have had no water.

This incident is calculated to give us a very deep sense of the holiness of God and of the holiness that belongs to his service. If there was any body in all the world whose fault would have been overlooked, that one was surely Moses, most highly privileged of men. And if there was one mark of the Lord's displeasure from which we might have supposed he would be exempt it was the exclusion from the promised land. He was only permitted to see it from afar. This was a sin of inconsideration; he spoke unadvisedly; it was not a wilful transgression; it did not for a moment separate Moses from the covenanted mercy of God; but whatsoever a man soweth that shall he also reap, and the temporal fruits of our negligence in the Lord's service follow us in this life.

We see the importance of faith. Whatever difficulties may meet us in the path of duty we are never to forget that the Lord who is with us is greater than all, and delights to manifest his power in subduing the obstacles that arise, unless he shall be more glorified in our submissive endurance of them.

Finally, how necessary it is for the minister of the Gospel to maintain a spirit like that of the Master. The Lord expects of him that he will sanctify him, in other words, show forth the perfections of God and lead men to see that God is righteous in all his ways and holy in all his works.

INTERNATIONAL BIBLE STUDY.

June 30th, 1878. Review of the Quarter.

THE period embraced in this portion of the history of the kings of Judah, extends from A. C. 972 to A. C. 643; a period of 329 years. Two centuries were yet to elapse before Herodotus, called the father of history, should take pen in hand to tell what he had learned about the nations of the earth. Yet here we have a detailed account of the affairs of a kingdom in Palestine, embracing several centuries. And it is not merely the chosen people that present themselves to view in these Chronicles; one by one, all the great powers from Egypt to Assyria, mingle in the scene. But it is not so much a record of what took place between one nation and another, as of what took place between this nation and God. God sometimes deals with an individual in such a way, that his biography is found to contain lessons for thousands of men, in distant ages and widely separated climes; and it is made evident to the thoughtful student that this is just one of God's ways of putting instruction before the world at large. In like manner, God was pleased to enter into intimate exceptional relations with the Jewish people, for the purpose of making known to all nations, his character and the principles of his Government. Prophets were continually raised up among the Jews, to reprove, correct, admonish, advise the rulers and the people, not because the Jews were in themselves specially interesting to God, but that a blessing might come through them to other nations. And to the lessons taught us in these Chronicles, we shall do well to give heed, as to a light that shineth in a dark place.

We see that there was a constant tendency in the kings of Judah, just in the degree that they prospered and became powerful, to forget the distinction that God had bestowed upon them, and seek conformity to the other nations of the earth. It was the glory of the Hebrews that they should stand in covenant relations with Jehovah himself, and that idolatry should have no place in their system; but they were constantly tempted to forego this advantage and conform to the idolatrous practices of the surrounding nations. Whenever they thus shook off the favour of God and sought to make themselves commendable in the eyes of their nations, God depressed them and made them meaner than all other nations. They were strong to resist all assaults, when they trusted in God; when they turned from Him and sought to be like other nations, God allowed these other nations to trample them under foot. In these records, God

is revealed in his faithfulness, his holiness, his justice, his wisdom, his goodness, his long-suffering, his marvellous forgiveness. Man is revealed in his earthliness, his folly, his perversity, his selfishness, his fickleness, his incorrigibility. And the two revelations are equally profitable for us.

Rehoboam, forsaking the law of the Lord, is forsaken of the Lord and delivered into the power of Shishak, king of Egypt; but, repenting at the preaching of Shemaiah, retains his kingdom while he is stripped of his treasures.—Asa commands his people to seek the Lord and obey him; and placing his confidence in God signally discomfits Zerah the Ethiopian.—Under the preaching of Oded there is a great revival of religion, and king Asa and all the people solemnly consecrate themselves to the Lord, to serve him with all the heart.—Jehoshaphat his son, treading in his steps, organizes an educational department, specially that the people may be made acquainted with the law of God; and what is remarkable is that the other nations stand in awe and molest him not.—Jehoshaphat errs by joining in affinity with Ahab, the wicked king of Israel, which must have been sadly discouraging to the persecuted servants of God in Israel; he is reprov'd for this alliance; and makes an evangelistic tour through his dominions.—Threatened by Moab and Ammon, conscious of his inability to meet them, he sought—not Israel or Syria—but the Lord, and receiving a promise of help, placed in the forefront of his army those that praised the Lord for victory, before the battle was fought; and victory was theirs without any battle.—Joash repaired the house of the Lord.—Uzziah, prosperous and waxing proud, arrogates to himself priestly functions and is smitten with leprosy, the age not having come when Messiah, Prophet, Priest and King, gives his people to be kings and priests.—Ahaz, chastised of the Lord, only becomes more idolatrous.—Hezekiah, recognizing the true cause of the national afflictions, with the help of the Levites, restores religion.—Prayer is his resource, for the frustration of the blasphemous utterances of Rabshakeh, and for the defeat of Assyria.—Manasseh does his utmost to overthrow the religion of Jehovah, and finds himself a miserable captive in Babylon; repents, is restored and governs the land for God.

ALCOHOL.

(Address by Dr. Blaney, at a meeting of the Bombay Temperance League, June 4.)

There is probably no social question that has so deep an interest for humanity as that of the use and the abuse of alcohol, and no question which is so generally discussed by the nations of Christendom. It is amongst the nations of Christendom that the social evils which spring from the abuse of alcohol are most prominent. It is amongst the nations of Christendom that the traffic in the manufacture and sale of alcohol is carried out to its greatest dimensions. It is amongst the nations of Christendom that the greatest revenues from liquor licenses and excise are obtained. It is chiefly if not solely amongst the nations of Christendom that the habit prevails of exhibiting friendship by offering strong drink to your guest. Even Mahomedans and idolatrous nations exhibit to Christendom a far purer system of ethics in regard to the abuse of Alcohol, by discountenancing the drunkard and denouncing even the moderate use of strong drink.

Century follows century; a so-called civilization is advancing, education is extending, civil and religious liberty is being achieved by the nations of Christendom, and the hearts of philanthropists are made glad because man is rising in the social scale and because Christendom is rising in the scale of nations. But with all this human progress, the use and the abuse of alcohol is extending: the increasing profits of labor,—the gifts of God,—are being more freely used than ever to satisfy the vitiated palate and enfeeble the powers of life. Of all the trades in the world the liquor trade of Christendom employs the greatest amount of capital and yields the largest profits.

If this view of the alcohol question is true, what need is there to speak of small communities, families, and individuals? Individual members of Christendom have a distinct responsibility upon them to shake off the bondage which fetters Christianity and hinders its efforts to benefit mankind. We see ther

that while it is good and proper to form local associations such as this to discourage the use of alcohol, these associations cannot rest on a local platform. They cannot refuse the function of aiding in the great work of a national reform. It is the duty of associated local bodies to unite with one another and to establish one recognized central ruling body in aid of the common good. And it should be the duty of that central ruling body, aided by the local bodies, to unite its strength and its influence in urging upon the legislature the necessity of passing laws in regard to the use of alcohol more consistent with the demands of humanity than the laws now in force. If it be the first duty of a Government to preserve the lives and the morals of the people, in which direction can legislation proceed with greater certainty of success than by enforcing sobriety and placing its ban upon debauchery and vice? To a local association such as this my suggestion may appear fanciful or impracticable. I make bold to say that it is not so. It is scarcely more than a year ago since the leading medical gentlemen of England put forth a united protest against the use of alcohol, and it is only the other day that 900 medical men signed a petition to Government asking the withdrawal of the licenses to Grocers to sell liquor. The aged and accomplished Dr. Carpenter, our greatest Physiologist, and Dr. Benjamin Richardson, our greatest modern Hygienist, have lifted up their voices with no mistakable sound and announced the fact that alcohol is not a food. The scientific world has accepted the doctrine, and the defenders of alcohol have had the ground on which they rested their hopes of maintaining the general use of beer, gin, and brandy, that these liquors aided nutrition and sustained human life, rudely cut away from under their feet. Alcohol is not a food! then what is it? According to Dr. Richardson it first produces vascular and nervous excitement, pushed further it diminishes muscular, nervous, and mental power, further still it causes a great failure of these powers and reduces temperature, and lastly it produces complete narcosis (dead drunk) and reduces the temperature still more. The same writer shows that alcohol can only possibly prove useful in the first of these four conditions, namely when it produces vascular and nervous excitement. Now this is the condition which the moderate drinker is always ready to defend; he calls this a proper use of alcohol. But science will not allow him to rest on that stool, for Dr. Richardson justly enquires "what is there in the condition of a person so influenced that is better than the natural condition?" Alcohol is then placed in the position of a simple excitant, and inasmuch as it is an unnatural excitant it has no claim to be regarded as an essential of life. The man whose heart can only be warmed by a glass of grog or whose sympathies can only be aroused by an alcoholic excitement must have something the matter with his digestion. And if so, then for this alcohol is not the most appropriate remedy.

Since the medical world and leading men of science have been true to themselves and proclaimed the truth that Alcohol is not food and that it impairs the functions of animal life, I have observed how the writings of men have been influenced by this doctrine. In other words I have observed how the educated lay mind is preparing itself to accept this scientific truth. A generation may pass away before great national results may flow from this change of opinion, but in the change that is taking place there is encouragement for the friends of humanity to join hand in hand and carry home the national lesson into the Houses of Parliament and there demand a national reform.

When people discuss the subject of alcohol as a beverage and its effects upon Society, they too frequently lose sight of the fact that liquors of various kinds displace the great liquid of the universe, pure water. We may with Dr. Richardson justly inquire "What is there in the condition of any person in health which makes him better by substituting alcohol for water?" In all the processes of healthy digestion, from the moment when food is received into the mouth until its final transformation into blood there is no known liquid or beverage that can aid the process like pure water. Some persons like tea and coffee; these like alcohol are nervous and vascular excitants but they are not fit substitutes for pure water.

Like the glorious sun in the tropics, whose life-giving powers far exceed the providential benefits and whose vast usefulness as a purifier, so with cence I would have every man inquire into the pure the bounteous providential and universal agent, pure water.—I would that men would inquire into its real value to human life. It was intended by providence to be the accompaniment of all food as it is the best promoter of healthy digestion. It is only because it

is found everywhere that it has no money value and no fit place in the estimation of the users of alcohol. Were it difficult to procure, its market price would be greater than that of the most expensive vintage of the Rhine. Hunger may long be borne, but when thirst arises from deprivation, then no known liquor can supply the place of water. And if this is true of intense thirst it can be no less true of ordinary thirst.

Man exercises some common sense and even calls in the aid of philosophy with regard to what he eats; you observe how particular some men are about their food, about the time of eating and the manner of cooking; but the same common sense, the same philosophy is not often shown in regard to drink. It is not instinct that leads man to drink, for it is against his instinct to do so; then why does he drink? Why, because it is one of the weapons of the great enemy of the human race, and curious to say it is a weapon the first assaults with which are usually made upon man by his friend, and subsequently it is handed over to the victim for the purpose of smiting both himself and his family and doing the work of destruction with his own hand.

Societies such as this are highly useful, especially for their influence on the young, for they may be taught to avoid a latent danger, but for those who have formed the evil habit of uncontrollable drinking I say it is within my own experience that they perceive the danger of the practice better than do those who administer them. For such persons—and they may be counted by thousands—nothing but the restraining power of a strong law will do. But when at the opening of these remarks I asked for the aid of the legislature to restrict the use of the alcohol and extinguish its abuse, my meaning was to reform the national habit, improve the national taste, and discourage, discountenance, and put down drinking every where throughout the dominion of our gracious Queen. We have lived to see taxation reformed, education reformed, public-health laws reformed, labour reformed, navigation laws reformed, municipalities reformed, and many other social reforms are talked about, but the social reform of which we stand most in need, and which has a more extensive application than any other is a temperance reform. This is demanded of our legislature both as a duty towards God and a duty towards humanity. Even the sceptics in religion, can be fixed on this platform. The recognition of a national vice demands the application of a national correction. And no one need be discouraged with the apprehension that this reform will not be obtained. The history of the British legislature, is that it is an improving legislature, and though we know that many great monopolies do exercise a retarding influence upon society—and the publican influence is one of the greatest of these—yet the day will come when the British Parliament will be called upon to judge between the publican interest and the interest of humanity and say whether the vice of immoderate drinking is to be encouraged or discouraged by a government that solemnly calls upon God to bless its legislative deliberations to the advancement of His glory and the praise of His name. While we have God with our nation, our feeble voices will be made strong when we raise them on behalf of millions of His creatures. Individual appeals should never be relaxed to persuade men to avoid strong drink; associate bodies should be always strengthening their members and extending their influence in society to promote sober living; the teaching leaders of society, made up as they are of clergymen, medical men, and public men of all kinds, should use their knowledge and proclaim their experience of the good of sobriety and the evil of alcoholic indulgence, and all should aim at securing one common result;—namely that of removing from the neck of Christendom the yoke of bondage which has been fastened upon it by the tempting evils of the enemy of mankind. Let us make no error in this important matter: the temptation to drink comes from no friendly quarter, tho' alas! it is too frequently presented by the hand of a friend; there may be some who can drink or let it alone; let them bless God that it is so. But for the masses of mankind the taste for drink is fraught with much danger now and more danger hereafter. It is our duty to resist the assaults of the common foe, to resist them when made against ourselves, but especially to resist them in our national capacity. Let us then prepare to attack the enemies in his stronghold by knocking loudly at the doors of the Houses of Parliament and calling upon the rulers of the nation to put forth the power with which they are entrusted to abolish the national vice of drinking and rule over a sober people who will live to the praise of God for their deliverance from a national evil.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

A PLEA FOR TOTAL ABSTINENCE.

DEAR FRIEND,—The following true and heart stirring tale may arouse us to increased activity in this cause.

An Officer in one of our Regiments was addicted to drinking; step by step he descended the broad road, until his habits attracted the notice of the authorities and he was warned to be tried by a Court Martial; but some friends who were deeply interested in him, succeeded, after he had promised to take the pledge, in obtaining a commutation in the shape of a public reprimand.

The pledge was however only for three years. The Officer, who was proud of his word, kept the pledge. At the end of this period he on a march got a wetting when he took some spirituous liquor—and like the tiger who having once, it is said, tasted human blood, thirsts for more—so did this unhappy soul crave drink until he was threatened with another trial; on which occasion, the same friend used his influence, and obtained a reprieve, but not before the Officer again renewed the pledge; but alas! this time it was limited to his stay in India. Some few years after the Regiment went home, was stationed in a lovely locality in England and there the subject of our narration again resumed his bondage. Not long after he dined with a clergyman,—after dinner when he left, the servant girl observed the unsteady gait of the guest, saw him stagger and then lost sight of him as he wended his way home, which he was not destined to reach, for the next morning the officer's corpse was found in a small rivulet with very little water in it. In crossing a plank, this poor soul fell over, his head coming into contact with a stone,—his face downwards in the water. Thus perished a talented, zealous officer.

I had the above from a most credible source. May we not shudder as we read the end of a life of one "who being often reproved—hardened his neck, shall suddenly be destroyed, and that without remedy."

"The drunkard shall not inherit the kingdom of God." This true narration teaches us, that there is no half way, there is no parleying with the enemy and therefore "moderation" or "temporary pledges" are valueless.

Christian Brethren and Sisters, I call upon you to be up and doing in this cause,—this Officer's case is not a solitary one, there are many many souls perishing in like manner; while we who profess to be followers of the self denying and sympathizing Jesus are sipping our "wine," and taking deep draughts of "Pale Ale."

I do not say, that mere pledge-signing is effective; until the Holy Ghost convinces a sinner of his need of Jesus, until a soul becomes a new creature in Christ Jesus, he cannot see plainly, he must grope about in the dark. It is when, glory to God, the Spirit of God opens the eyes of the sinner, when He unstops the deaf ear of the soul entombed in the grave of sin and self righteousness, then and not till then can the unhappy captive of Satan exclaim from his heart,—"I can do all things through Christ which strengtheneth me,"—and the gentle voice of Jesus speaking by the Holy Spirit reechoes "My grace is sufficient for thee, for my strength is made perfect in weakness."

Had you heard the heart-rending cry, the bitter wail, as I did, issue forth from the heart of a poor condemned criminal,—"Oh Sir, whatever you do, warn my comrades against the drink,"—Brother in Christ, your heart like mine would have been wrung.

Some days ago, I was visiting a Hospital, a man with a happy look said to me he was so thankful that 9 months ago, he had taken the pledge; as after that, he began to attend the meetings and now he had found Christ; and his countenance shone with happiness.

Banish the drink from our tables,—in public, at the mess table, order your servant to remove the wine glasses, it is better to destroy the symmetry of the table than to be instrumental in destroying the body of a brother, which is the temple of the Holy Ghost: he is not his own, he is bought with a price.

Above all, Christians, let us pray that God may advance this cause, that we may all join together and attack the giant "Intemperance."—By prayer, silent example, and earnest words much can be done.

Christians alone can conquer, because they fight under a Leader and Commander, the Lord Jesus Christ, who never was beaten and, glory to God, will never be.

Yours &c. H. VAN HEYTHUYSEN.

NOTICES.

PRAYER requested: For the total abstinence cause in Mhow, that God may raise up earnest labourers and cause the work to prosper to his glory.

RECEIVED for the House of Hope, from Mrs. S. Madras, Rs. 5.

Epitome of News.

SATURDAY, JUNE 15.

—The rules of the Telegraph Department relating to press telegrams will consequently in future apply equally to English and vernacular newspapers.

—*Times of India*: The high rate of mortality which prevailed in Bombay last year, and the present state of the public health in the city, yesterday engaged the attention of the Town Council, who almost unanimously accepted the proposal of the Chairman (Dr. Blaney) to provide a temporary hospital in a suitable locality. The Municipal Commissioner (Mr. Grant) and the Health Officer (Dr. Weir) both gave their support to the scheme, which is to be carried out at once. The sum of Rs. 15,000 was granted to meet the expenses of hiring a building, &c.

—The quantity of Rum consumed in the Army Canteens in India during the year ending March 1878 was 134,123 gallons. In the year ending March 1870 it was 271,849 gallons. There has thus been a falling off of 137,726 in one year's consumption now-a-days, compared with that of eight years ago. This marked reduction may be attributed, very largely, to the action of the teetotal societies of the army in India. These societies, in May 1878, included 10,000 soldiers.

—A judge at Bellary has sentenced a girl 7 years of age, to transportation for life, for having at her mother's command, when all were starving, thrown her infant sister into a well! She was recommended to mercy.

—Two more persons have died in consequence of the wounds they received from the murderous attack on them by the sepoy Laikdana at Hyderabad.

—The question of extending telegraphic communication from Aden to the Cape has been revived by the Colonial Secretary, who, in a recent despatch to the Government of the Mauritius and the Cape, submits a revised proposal of Mr. Pender's. The Colonial Secretary says, "The principal features of his present proposal are a direct submarine line from Aden to Zanzibar, Mozambique and Natal, thence to be continued by land lines to Cape Town, a route about 3,500 miles in length and requiring 4,000 miles of cable; the branch from Zanzibar to Mauritius involving an additional 1,600 miles being left for separate consideration.

—To-day's *Times of India* contains an account of a secret agreement between England and Russia. It was published in the *Globe* and telegraphed to the *Times of India* early this morning.

MONDAY, JUNE 17.

—Great difficulty has always been experienced by creditors in obtaining payment from some of the independent native princes. It is, therefore, satisfactory to learn that by a late ruling such a state of affairs has been changed. A European creditor can now appeal for the realization of his claim to the Secretary to Government in the Foreign Department.

—A case of hydrophobia occurred on the 6th instant in the lines of the 9th Bengal Lancers at Meer Meer. A non-commissioned officer of that regiment was bitten some two months ago by a stray cur, which he did not at the time know to be mad. He died in great agony.

—*Times of India*: Within the last month or so about half-a-dozen of the Urdu papers published in Bombay have ceased to exist, the only survivors being the *Urdu Akhbar* and the *Kashf ul-Akhbar*. The defunct papers are the *Atwar-ul-Islam*, the *Farhat-ul-Akhbar*, *Saif-ul-Islam*, *Akhbar-i-Hind*, *Hudik-ul-Akhbar*, the *Mukhlir Saroor*. It is not unlikely that the terrors of the new vernacular press law, among other drawbacks, may have weighed with the proprietors in adopting the perhaps prudent resolve not to risk the chances of a Government prosecution.

TUESDAY, JUNE 18.

—Of the 59 who this year passed the F. E. A examination of the Bombay university, 30 were from the Elphinstone College, 14 from the Deccan College, 7 from St. Xavier's, 6 from the Free Gen. Ass. Institution.

—At the last High Court pleaders' examination, seventy-five candidates appeared. Three only out of the whole number passed, and even out of these three one required to be assisted by grace marks.

—35,279 pilgrims landed in Jeddah on their way to Mecca, in 1875; 38,752 in 1876; 42,718 in 1877.

—*Times of India*: "While the Bombay Town Council is being pressed by the Municipal Commissioner to come to a decision about the mosque in the Victoria Gardens, the Governor is having his attention drawn to another grievance felt by the Mahomedan community. The erection of the new Boree Bunder Station appears to render necessary the use of the ground on which stand the tomb and durga of Bawa Bismilla, and the tomb of Garbau Sha. Permission has, it seems, been given by Government for the acquirement of the property, but the memorialists, of whom, it is said, there are 4,000, ask that the order may be cancelled. They advance several reasons in support of their memorial, one of them being 'the belief of the majority of the visitors to the said durga, that the removal of the tombs might cause some public calamity to befall the city.'

"Not long ago a Mr. Mitchell came from Fiji to this country to arrange with the Indian Government for the emigration of Indian labourers to that island. The terms, we believe, were arranged, but now that Mr. Mitchell has returned home, the colonists demand that Fijians be permitted to work, as they are willing to do so, and oppose immigration when there is plenty of labour available."

—At the recent Criminal Sessions of the District Court of Cuddapah, Mr. Alexander Weston, a famine relief officer from Bengal, was arraigned on a charge of culpable homicide not amounting to murder. The suggestion of the prosecution was that Mr. Weston, being on tour last April at a village called Mallur, ordered his horsekeeper, the deceased, to measure grain in front of his tent, in the presence of a number of persons, and finding t short, gave the deceased two or three blows with his clenched fist on the head, and one or two on the left side. The last blow, or one of the last, ruptured the horsekeeper's spleen, and after being in great pain for about fifteen days, the man died of the blow. Mr. Weston pleaded not guilty. He was acquitted. The Judge said: I see no sufficient reason to believe that the deceased died from the effects of violence used fifteen days before, or even that he died in consequence of his spleen being ruptured.

—*Overland Mail*, May 31: Amongst the deaths recorded this week are:—Earl Russell; Countess of Buckinghamshire; Baroness Gray; Hon. Caroline M. Rice Rice; Lieut.-Col. Hervey, late 34th Regt.; Lieut.-Col. Daniel, 2-18th Regt.; Lieut.-Col. R. Lloyd, late 36th Regt.; Col. Charles Barry, late 73rd Regt.; and Capt. G. Jenkins, C.B., Indian Navy.

According to the organic laws passed in 1801 in connection with the Concordat that was concluded at that time between the See of Rome and Bonaparte, then First Consul, no Catholic processions are to be held outside churches in any town in which there exists a place of worship belonging to another denomination. This law had almost from the beginning been allowed to fall into disuse, and no attempt had hitherto been made to resuscitate it. Within the last few weeks, however, the mayors of Marseilles, Toulon, and Auxerre have issued orders prohibiting such processions outside churches, pursuant to "Clause 45 of the Law of the 18th of Germinal of the year X."

The chaplain to the Imperial family, M. Baur, preached on Wednesday last a sermon in the cathedral of Berlin, before the Emperor and the Imperial family, in which he spoke of the present state of morality, or rather immorality, in Prussia in very strong terms. "Affection, faith, and the Word of God are now unknown in this country," the chaplain said, "in this our great German Fatherland, which formerly justly was called the home of the faith. On the contrary, it really seems as if it were the Father of all lies who now is worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt, and theft and swindling are called by the euphonic word 'business,' leading merchants openly declaring that some transactions are bordering on felony. Marriages are concluded without the blessing of the Church—concluded 'on trial,' to be broken if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during the church hours and spend the afternoon and evening in rioting in the public-houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies, while the servants of God are insulted daily." The Ger-

man clerical newspapers, Protestant as well as Catholic, are writing in a like strain.

A terrific tornado crossed a portion of Wisconsin on May 23, passing from the south-west to the north-east, and devastating a long strip of country, including the towns of Mineral Point, Mount Vernon, Primrose, Oregon, and Paoli, while the feeble effects of the same tornado were felt at Madison, also as far south as Chicago. In the direct path of the storm everything was demolished, and hundreds of buildings were destroyed. The debris was blown many miles. From the reports received it appears that thirty persons were killed and fifty injured. Several dead were carried to long distances by the whirlwind and then dashed to the ground. Those injured were generally in destroyed buildings. In one case a school-house with the teacher and scholars was carried away several rods, three of the scholars being killed but some escaping unhurt.

We record the death of the Rev. Cranford Tait, the only son of the Archbishop of Canterbury, which took place at Stone House, St. Peter's, near Margate, on May 29.

—Eugene Chantrelle was executed in Calton Prison, Edinburgh, at ten minutes past eight in the morning of the 31st ult. for poisoning his wife. On the previous night he made a statement to the Rev. Mr. Wilson, of Tolbooth Church, renouncing Atheistic opinion, and giving him spiritual care of his children. He said nothing regarding his crime. He slept from one o'clock till five, and partook of a hearty breakfast. After service in the chapel he walked firmly to the scaffold, where he seemed quite composed.

—*Times*: "Some constant pressure must be applied to the governing authorities of Turkey in order to insure the good government of the inhabitants of her Asiatic Empire. It is in many respects a splendid heritage, and needs only a just administration to develop its resources. But when we ask by what power such a regulative influence can be exerted, there seems but one answer. Europe as a whole can never effectually discharge such a task. Russia would provoke incurable distrust even among the races of the Turkish Empire themselves. England, on the contrary, has won in a remarkable degree the trust of these populations. She cannot be suspected of a desire for territorial acquisition. She has proved in India her capacity for dealing with Mahomedans, and insuring a just administration in territories including the most varied races. Her guidance and the support of her authority would offer a perfectly neutral but at the same time effectual assistance to the Porte in the work of internal reform. It would be a bold measure, but for that reason a wise one, if we were to make up our minds to assume this position in respect to Asiatic Turkey. With Turkey in Europe we are less concerned. There are other Powers more interested in it, and more capable of dealing with the problems it presents. But we might do wisely to accept a far larger degree of responsibility than we have yet done in respect to the remainder of the Turkish Empire."

—The *Indian Christian Herald* denies that it meant to affirm the existence of an infinite devil.

WEDNESDAY, JUNE 19.

—*N. Y. Evangelist*: "The reforms instituted by Dom Pedro since his return to Brazil, to which we have referred, proved to be in the nature almost of a religious revolution. Rev. J. B. Howell, in a letter to the 'Presbyterian,' gives a synopsis of the changes introduced, from which it appears that the Conservative Cabinet, inspired by the Jesuits, has given place to one composed of advanced Liberals, who have proclaimed full religious liberty, with equal rights to all in their public worship, civil instead of church register of births and marriages, no marriage to be legal without a civil contract, the secularization of the public cemeteries, the abolition of the oath of allegiance to the religion of the State, and the repeal of the requirement that deputies and representatives shall be members of the Roman Catholic Church. If these radical reforms can be successfully established, Brazil, freed from the incubus of Jesuitism, and under the government of its enlightened Emperor and cabinet, will enter upon a new career of prosperity."

—In the same we find notices of the death of Professor Henry of the Smithsonian Institute, Washington, and of Miss Catharine Beecher, sister of Mrs. Stowe.

—*Bombay Gazette*, Malta: "The good folk of Malta are much impressed with the natives, and the more ignorant have a great fear of them, and declare that the Ghoorkas are going to eat up all the babas for 20 miles round. There was a most remarkable scene in the streets here the other day. It was the procession of St. Paul, with all the images and

THURSDAY, JUNE 20.

priests, walking solemnly up the street, with a crowd looking on consisting of Pathans, Ghoorkas, Hindustanees, Maltese, English, French, and Scotch in all their varied costumes. Such a mixture has probably never been witnessed before, and certainly never in the streets of Malta. The poor benighted heathens will probably think that the poorer benighted Europeans in their own country have as much veneration for Gunputtee as is shown for him by the inhabitants of India, and that all they say to the contrary in India is only an attempt to impose on the confiding natives. They have a good deal to learn during their visit to Europe and will return with some rather confused ideas, no doubt."

—The *Indian Mirror* on Voltaire: "He was not an atheist; but his theism was of so diluted a kind and his reverence for God almost so conspicuous by its absence that he could not be called religious even by courtesy. He was besides thoroughly immoral, a scoffer of the most disgusting type and by no means sincere in his hatred of kings and riches. It is said that Voltaire was the cause of the French Revolution and the founder of the democracy in France. Yet no man was a more servile courtier than he, no man more devotedly attached to rank and wealth. In order to gain court favors, he wrote an 'ode to the King,' the King being Louis XV.—the worst and most despicable tyrant that ever sat on the throne of France. Yet it is such a dog as Louis XV. to whom Voltaire addressed his verses. The ode begins, 'Thou whose justice all Europe loves or fears; . . . King necessary to the world'—and so on. This alone ought to have stamped Voltaire as one of the meanest of mankind. But this was not enough. Who was the great patroness of this venal son of Apollo? Madame de Pompadour, the mistress and virtual queen of Louis. In this respect Rousseau was infinitely superior to Voltaire, for Rousseau never pandered to the tastes or follies of kings. In his private life Voltaire was no better. He lived with Madame du Chatelet, a woman who had the honor of being worshipped by at least three illustrious lovers to all of whom she professed the most undivided love and attachment. But the meanest thing that he did was his attempt to vilify Joan of Arc. La Pucelle, clever as it is, is a tissue of disgusting falsehoods. Of his other productions we need only mention his poem on the earthquake of Lisbon, in which the author broadly and openly stigmatised God as the author of the evil and doubted the existence of a being who could be guilty of the criminal act. An author with such views to animate and such a character to distinguish him above his fellows, is surely the last person to whom a nation should render homage. He may, however, be great, he was a genius, he was a wonderful man. But at the same time he was mean, immoral, scoffing, and a sneak."

—*Missionary News* on the Tanganyika Mission of the L. M. S.: During the journey between Msoero and Kirasa, Mr. Thomson had several opportunities of exercising his skill in the healing art. Retracing his steps shortly afterwards he witnessed the effect which had been produced.

"On my way back," he writes, "I called to see the sick people to whom I gave medicine on my way up the country. I found them all better, and some of them were quite well again. The woman whom I treated was well, and very grateful to me for the good I had done her. The man from whose leg I extracted the bullet was so far recovered that he was able to walk about; the wound was almost healed, and he was very much improved in condition. His master gave me a nice large goat and a basketful of sweet potatoes as a reward. The man who was bitten by the crocodile was also much better, and was able to walk about. In a short time the wounds will be quite healed."

The effect of these and similar cases on the minds of the people generally has been marvellous. On my way down here the people came to me from all quarters seeking medicine. They came with all sorts of diseases and sores. Some of them seemed incurable, but I will be able to help many of them. I was called to go and see a chief's wife. I found her very ill. Within half an hour of the time I saw her she gave birth to a living child. When I left the town two days afterwards she was walking about. I greatly astonished the women folks of the town. They came to me in a body to express their astonishment and to thank me; they said they had never seen the like before. The husband gave me a young sheep and some meal as a reward of my doings. I was not anxious for a reward, as I was glad of the opportunity of showing the people how much I could help them in such cases. Natives are very reserved in all such matters, and it is only when they know that they can get substantial help that they let their troubles be known.

—*Bombay Gazette*: "The deference paid to the claims set up by the co-religionists of the Victoria Gardens fakir may possibly have been the direct inducement to four thousand other Mahomedans to get up a petition to Government praying that the G. I. P. R. Railway Company may not be permitted to build upon certain lands on the site for the new station at Boree Bunder. The *Government Gazette* of the 30th May authorized the Company to take up, for public purposes, a piece of land measuring about 311 square yards containing 'the tomb and durga of Bawa Bismilla and the tomb of Gabausha.' The memorialists believe that this land was the endowed property of Bismilla, and they 'understand' that Bismilla's tomb has been in its present situation for the last 200 years 'or thereabouts'—rather a wide assertion of rights. They say that they have been in the habit of visiting the durga and tomb for the purpose of saying prayers and performing ceremonies—such as sending their children there after smallpox, vaccination, circumcision, 'and such other 'dangerous maladies!' They submit that the removal of these holy places would seriously injure the feelings of the Mahomedan community in general, and that 'the religious rights of a community cannot be interfered with solely for the purpose of facilitating public convenience.'"

When the Bombay Municipality wanted the ground occupied by the American Mission cemetery for the Northbrook Garden, they just took possession of it, removing the graves to Matoonga 7 or 8 miles off.

—Here is what Killoo Kuttoo, the Khoja murderer says for himself: "The party of Hussanhoy, the deceased, who are Punjabees, were on hostile terms with me, because I used to go to the Moonahs' masjid to offer up my prayers. On several occasions I was called to the Jamat Khana. Hussanhoy and his party there told me to call Aga Allah and Ali Shah Nubbee. In the Jamat Khana, these people do not offer up their prayers, and whenever any one offers up his prayers there, they make use of abusive language towards him. An instance of this kind occurred at Kurrachee. On one occasion the Punjabees assaulted me. I was dragged before a Magistrate and fined Rs. 50. On three different occasions I was assaulted in the Jamat Khana. On the 6th instant I was again assaulted by Hussanhoy's party, called Poonjeebhaais. I complained about it to a police sepoy. He took no notice of my complaint. He said that the parties had run away. I then went to report the matter to Mr. Vincent, and I went and saw Mr. Mills. I then received that summons which was produced here before your Worship. A false charge was preferred against me in that summons. I and one Goolam went and saw Mr. Mills, who said to us—'Both of you have faults, get away.' It was on the morning of the 12th inst. that that summons was served on me. I intended to leave Bombay, and wanted to go to Zanzibar, or some other place, as I was afraid of the party of Hussanhoy. On several occasions I begged of Hussanhoy not to annoy me, not to call his party to assault me; but no one paid any attention to my entreaties. I also left the street in which I used to live before, on account of these people. I asked them to allow me to leave their Jamat, but they did not allow me and therefore I killed Hussanhoy. I went to Hussanhoy's house on two different occasions, and took off my turban before him, and requested him not to subject me to any annoyance. He told me to act as the other Khojshs do. I said even if I were to die I would not do so. I will not call Aga Allah and Ali Shah Nubbee. They did not listen to my complaint; therefore I did this."

—The *Str. Khina* with English Mails, left Aden for Bombay, Wednesday, 11 a. m.

—The locusts have appeared in Tinnevely.

—Lieut. J. A. Bull, 73rd Regt. Lucknow, was killed in playing Polo.

—*Times of India*: The barque Joshua, Captain Wilkins, with railway materials from London, drifted ashore at Beypore on the 16th, owing to her anchor cables giving way. Six of the crew, including the captain's son, were drowned. Four of the bodies have been found.

—At the Centenary of Voltaire Victor Hugo uttered himself. Here is a bit of his rhapsody: "On that no doubt early day when the identity of wisdom and clemency is recognized, when the amnesty is proclaimed, yonder in the stars Voltaire will smile. Between two servants of humanity who appeared at 1,800 years' interval, there is a mysterious relation. To combat Pharisaism, unmask imposture, overturn tyrannies, usurpations, prejudices, falsehoods, superstitions, demolish the Temple in order to rebuild it—that is to say, to substitute the true for the false, attack the fierce magistracy, the san-

guinary priesthood, drive out the traders from the Sanctuary, reclaim the heritage of the disinherited, protect the weak, poor, suffering, and crushed, combat for the persecuted and oppressed—such was Jesus Christ's war. And what man carried on that war?—Voltaire. The evangelical work had for its complement the philosophic work; the spirit of mercy commenced, the spirit of tolerance continued. Let us say it with a sentiment of profound respect: Jesus wept—Voltaire smiled. From that Divine tear and from that human smile sprang the mildness of existing civilization."

FRIDAY, JUNE 21.

—*Soobodh Patrika*: "The *Native Opinion* in reviewing the life of the late Rajah Rammohan Ray, the founder of the Brahma Samaj movement, thinks that though liberal in his opinions, he was a strict observer of caste rules even in England because when he died the sacred thread was found on his body. We do not know our contemporary's ideas of caste; but he is welcome to them if he thinks that dining with Europeans and living amongst and being tended by Christians, a Brahman can be said to preserve his caste, simply because he does not throw off his thread. Rammohan Ray is allowed to have held the brotherhood of man as one of his principles and he worshipped God as the common Father of all men and, as has been said above, held free intercourse with Europeans. It is therefore a strange conclusion to say that he strictly observed caste and it is no appreciation of his great manly courage to say so either. It is true that just now among us we have many Brahmins pretending to orthodoxy and conservatism while now and then using European biscuits, American ice and other forbidden articles, but this because some of these things are done in private and others are connived at by society. But the case of the great reformer was far different."

—*Times of India*, Colombo, 20: A cyclone must have raged within 200 miles of this place for nearly a week. The wind and rain were nothing unusual for the monsoon, but the sea was persistently high, and cut away the foreshores, and undermined houses, including a large Romanist church. The seaside railway has also been damaged.

—Same: The five Mahomedan merchants who were charged with being participants in the murder of the Khoja Mookhee by Killoo Kuttoo were yesterday discharged, as the evidence which had been adduced was not sufficient to warrant the Magistrate in committing them to the Sessions.

—Colonel Turner, Examiner Pay Department, died on the 18th, at Poona, from heart disease.

Deaths last week, 472.

—The telegraphic report of the monsoon in the Madras Presidency, dated the 19th inst., states, that the rain is heavy on the coast, and that it has fairly commenced to fall in the extreme south of the presidency; in the east and north it has not yet properly begun, but some rain has fallen everywhere.

—We are having rain in Bombay to day.

—The Rev. W. Ellington, a very zealous missionary of the Church Missionary Society's Telugu Mission, died we regret to learn, on the 13th instant, at Bezvara, aged forty-four.

—A strange item of news reaches a Ceylon paper from Kurnnegala, the chief town in the North-West Province. A rumour having been spread that the names of the natives are being taken down with a view to enlisting them in case of war with Russia, most of the villagers have abandoned their homes, hiding their property in the jungle. Very few natives are to be seen coming to town, and the night-time is preferred for moving about.

—*Saturday Review*: "Another point brought out by the Bagot case is the slavish adulation accorded nowadays to mere wealth. A man must no doubt have something in him if without fraud he can acquire by his own exertions an altogether disproportionate share of that which is more or less the goal of everybodys ambition, and for which the competition is so keen. But the singleness of purpose which has enabled him to attain such success in one direction may have rendered him indifferent to the acquirement of all other qualities fitting him for the society of those to whose level, in point of pecuniary position, he had raised himself; and the possession of wealth, whether earned or acquired, is no means inconsistent with offensive vulgarity of taste or habits. If, however, a man attains to the position of a 'Nugget,' his roughness is pardonable, and indeed as absence of affectation; his vulgarity, regarded as naturalness or eccentricity; and his views, if over, or attributed to defective education. He has a good house, and gives good dinners, he entertains plenty of people to go and eat them, even if they aggravate their meanness by laughing at him behind his back. We have set up a golden ball in London,

and worship it as assiduously as ever did the Israelites theirs in Horeb; while as yet there are no signs of any Moses descending from the Mount to smash our fetish."

Miscellany.

—From a Lecture by Dr. Joseph Cook:

Among the throng of unimpeachable witnesses of Paine's bestial condition in his last years is the quiet, candid Quaker, Stephen Grellet, whose life was published in Philadelphia in 1860, and republished in London in 1861. He lived neighbor to Paine; and out of his journal, written in 1809, the very year Paine died, let me read you one extract. I might multiply citations by scores, but this is the most strategic passage in all that has been said:—

I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that, some time after my departure, he sent for me and on being told that I was gone from home he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family and continued at Greenwich during a part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there three of his deistical associates came to the door, and, in a loud, unfeeling manner, said: "Tom Paine, it is said you are turning Christian; but we hope you will die as you have lived," and then went away. On which, turning to Mary Roscoe, he said: "You see what miserable comforters they are." Once he asked her if she had ever read any of his writings, and on being told she had read but very little of them, he inquired what she thought of them, adding, "From such a one as you I expect a correct answer." She told him that when very young his "Age of Reason" was put into her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the devil ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshments she repeatedly heard him uttering the language, "O Lord," "Lord God," or "Lord Jesus, have mercy upon me!"

Selections.

CONFESSION AND DIRECTION.

THE latter part of Dr. Pusey's preface to Abbe Gaume's Manual is devoted to a consideration of the distinction which is to be made between Confession and Direction, and of the caution to be exercised by the priest who undertakes, not only to shrive, but also to guide, the souls of penitents. Before, however, considering this suggestive branch of the subject, we may notice a remark of Dr. Pusey's which occurs in connection with his denunciation of the vices prevalent in this country—vice due, as he seems to think, to Protestantism. He says:—"Certainly this is so far a Protestant country, seeing there are so many Dissenters in it who are undoubtedly Protestants, only they have no particular ground to meddle with us, as we do not with them." Dr. Pusey then challenges the right of Nonconformists to seek to prevent the Romanising of the State Church. In doing so he only affords another instance of the remarkable inability so often shown by the clergy of the Church of England to understand the relation of Dissenters to their communion. We despair of their ever understanding it; but we state it once more. Whilst as Christian men and women Nonconformists separate themselves from the Establishment, they do not lose or forego their right of citizens to control its working. Whilst it remains in alliance with the State Dissenters must, in the exercise of their political functions and duties, "meddle" with it; and their meddling will undoubtedly, if they are alive to the importance of handing down their children that inheritance of civil and religious liberty which they have themselves received, take among other forms that of resisting to the utmost the attempt to establish the confessional-box in the parish churches of this country.

What Dr. Pusey tells us about Confession and Direction will, if we mistake not, strengthen the resolution of English Protestant Dissenters to withstand in the old Puritan spirit the undisguised effort that is now being made to subject to priestly des-

potism both national and social life, the State and the family, for if the latter is undermined the former falls too. The office of the confessor, says Dr. Pusey, is to prescribe, "for a given time, such penitential observances or acts or prayers as he thinks may at once promote penitence, and be remedial against some leading sin confessed." It does not follow that he is to guide or undertake the "direction" of the penitent for the future. The latter may go from priest to priest, never making a second confession to the same clergyman. But here we come to an observation which strikingly indicates some of the practical results attending confession. "There is the obvious peril that a person may change his confessor in order to conceal the fact that the sin which he confesses has been a besetting sin, and that what he now confesses is a relapse into that sin." It will be seen that the system is here openly acknowledged to be one that may lead, not only to such a notion of sin being entertained as that its stains can be washed away by a mere formal absolution—incantation would be a better term—uttered by any priest, but even to the belief that the benefit of absolution may be enjoyed, although the penitent, in the very act of confession, is lying to God as well as to man. And yet it is habitual confession, which it is admitted may produce in the sinner this gross mechanical conception of repentance and forgiveness, that renders the penitent, as we are assured by Dr. Pusey, increasingly sensitive and pure. This freedom to go and confess to any priest, coupled with the doctrine of the "seal," or the absolute secrecy of what is revealed to the confessor, prevent, we are told, the exercise of anything like priestly power. But the assertion of the efficacy of the absolution pronounced by any priest, be he ever so ignorant of evil himself, the claim that the "keys" of heaven and of hell swing at his girdle, form the very basis of all forms of priestly pretention. And whether confession is made but once or often to a priest, the fact that he is the possessor of the most guarded secrets of the heart can never be forgotten by either penitent or confessor. Dr. Pusey and a few like men may have exalted ideas of the singleness of eye, the purity and spirituality of aim and motive, which should animate the priest in hearing confessions, but we have to face the fact that the great body of clergymen are men of a very ordinary type—not wiser, not more discreet, not less vain, not more free from human passions, than are laymen of similar social standing. And we have to face the further fact that the ecclesiastics of the Church of Rome, whom the Ritualistic clergy ape not only in dress, but in spirit, have always been astute (may we not say crafty) men of the world, ever ready to use on behalf of the Church the power which they had acquired in the confessional-box.

But when we come to the question of Direction Dr. Pusey is unable to plead the existence of even these poor safeguards. The confessor is to know the whole of the penitent's past life; the director is to guide all that yet remains of it. Confession may be undertaken by one priest, Direction by another; but as a rule, the latter is engrafted on the former. Between the two there is little room left for personal, responsible action, for liberty of thought, or for the free play of conscience. The man or woman whose soul is surrendered to the keeping of confessor and director is a puppet pulled by two strings, one of which reaches to the cradle, and the other to the grave. How fearful an engine of priestly despotism "Direction" is becoming may be inferred from an extract which Dr. Pusey himself gives from a letter addressed to him by a correspondent, who in the main is evidently in sympathy with him. "I wish," the writer says, "something could be done to check the tendency on the part of some clergy to claim implicit obedience on all sorts of subjects from their penitents." The italics are not ours. Can there be any graver condemnation of the entire system pronounced than that which is implied in these words? All the affairs and relations of human life, the most trivial and passing, and the most enduring and sacred are to be subject to an arrogant clerical rule. The girl and the woman, as well as the boy and the man, are to think, to feel, to act only as, it may be, a vain young priestling, fresh not only from the studies, but also from the follies, if not vices, of university life, shall see fit to "direct." How this claim to a power of Direction operates in regard to penitents may be gathered from the following words of Dr. Pusey:—"There is in others," (i.e., penitents) he says, "a laziness of mind which makes rather a boast of getting rid of its own responsibility, rolling all details, little or great, from itself upon the person whom it takes or calls its 'director.'" Dr. Neile, as quoted in the preface, says, with still greater emphasis:—"Details of domestic life, engagements in the world, plans of amusement, plans of study, the division of time, day,

the intercourse with friends—all these things are ready, if we do not resist the tendency, to be submitted to us." Such are the natural results of a system of Direction. A state of slavish prostration at the feet of the priest—of pitiable childish dependence! And this will be inevitably encouraged, maintained, and rendered more and more complete by ninety-nine out of a hundred priests, whilst human nature remains what it is. It is in vain for Dr. Pusey to caution his clerical brethren, whose "human infirmity" and "love of power" he admits, against the abuse of Direction. The system itself affords the strongest temptations to those abuses, and may even be fairly said to necessarily involve them. The voice of this country has spoken out in unmistakable tones against the practice of Confession, which would throw open our homes to the inspection of the priest, and subject our wives and daughters to his defiling examination. Will it not condemn with equal sternness the sister practice of Direction, which would subject to his control every hour of life, every thought of the mind, every impulse of the heart, and every movement of the conscience? Ignorance, credulity, and superstition are always rife, but we cannot believe that they will be again suffered—at least, in this country—to become blind forces working under the direction of priestcraft, against knowledge, and freedom, and true religion.

We now dismiss Dr. Pusey's preface, remarking only that the long string of quotations which he adduces from the writings of divines of the Church of England, in favour of some kind of confession, in exceptional cases, to some "discreet and learned minister of God's word," afford not the slightest support to the system of habitual confession and "sacerdotal absolution," of which he has constituted himself the advocate.—(Chr. World).

CONSCIENCE.

BY MRS. BOOTH.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."—Acts xxiv. 16.

PERHAPS there is no complaint more frequently on the lips of those who mourn over leanness of soul than this: "My faith is so weak: I want more faith"; and doubtless a weak faith is the secret of a great deal of the barrenness and misery of many Christians; but it never seems to occur to them to ask why their faith is weak? why they find themselves powerless to appropriate the promises of God? "Yes," said a dying backslider to a man of God who was trying to comfort him by quoting the promises; "yes, I believe they are true, but somehow they won't stick!" The fault was in the state of his own heart. He could not appropriate the promises, because he knew that he was not the character to whom they were made.

It seems to me that a great deal of failure in faith is simply the result of a defiled conscience; and if those who find themselves weak and sickly in spiritual life would turn their attention to the condition of their consciences, they would soon discover the reason for all their failure. The fact is, we have a great deal of so-called Christianity in these days which dispenses with conscience altogether. We sometimes meet with persons who tell us that they are not under the law, but under grace, and therefore they are not condemned, do what they will.

Now, the question is, Does the Gospel contemplate such a state? Does it propose to depose or abjure conscience, or to purify and restore it to sovereign control?

Conscience is that faculty of the soul which pronounces on the character of our actions (Rom. ii. 15). This faculty is a constituent part of our nature, and is common to man everywhere and at all times. All men have a conscience; whether enlightened or unenlightened, active or torpid, there it is: it cannot be destroyed. Therefore Christianity cannot propose to dispense with it, as God in no case proposes to destroy, but to sanctify, human nature.

There has been much philosophizing as to the exact position of conscience in the soul—whether it be a separate faculty, as the will and the understanding, or whether it be a universal spiritual sense, pervading and taking cognizance of all the faculties, as feeling in the body. It matters little which of these theories we accept, seeing that the vocation of conscience remains the same in both.

The office which conscience sustains to the soul is to determine or pronounce upon the moral quality of our actions—to say whether this or that is good or bad. Conscience is an independent witness, standing, as it were, between God and man; it is in man, but from God, and it cannot be bribed or silenced. Some one has called it "God's Spirit in man's soul." Another, "God's vicegerent in the soul of man";

and certainly it is the most wonderful part of man. All other of our faculties can be subdued by our will; but this cannot: it stands erect, taking sides against ourselves whenever we transgress its fiat: something in us bearing witness against us when we offend its integrity.

Now, it is a question of vital importance to our spiritual life whether the Gospel is intended to deliver us from this reigning power of conscience, and make us independent of its verdict; or whether it is intended to purify and enlighten conscience, and to endow us with power to live in obedience of its voice. Let us examine a few passages on this point. First, let us see what is done with conscience in regeneration. Heb. ix. 14: "How much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?" See also Heb. x. 22. Second, let us see the office which conscience sustains in regenerate men. 1 Tim. i. 19: "Holding faith and a good conscience, which some, having put away, concerning the faith have made shipwreck." Rom. ix. 1: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost." See 1 Tim. iii. 9 and Acts xxiii. 1. We have also set forth the consequences of allowing conscience to become defiled. 1 Tim. iv. 2: "Speaking lies in hypocrisy, having their conscience seared with a hot iron." Also Tit. i. 15.

There are many other texts quite as much to the point, but these are abundantly sufficient to show that Paul had no idea of a wild, lawless faith, which ignored the tribunal of conscience, and talked of liberty while leaving its possessor the bond-slave of his own lusts. The Apostles clearly show that true Christianity no more dispenses with conscience than it does with the great moral law by which conscience is set, and to which it is amenable. Hence Paul tells us in our text that he exercised himself to have always a conscience void of offence. —(Christian.)

GIVERS AND GIVING.

He earned only six shillings a week, and out of that he had to pay for lodging as well as living. But whatever else went short, he felt that he must acknowledge the goodness of the Lord who gave him all that he had. He took the old Methodist rule as the limit downwards, not upwards—"Every member contributes one penny weekly unless he is in extreme poverty; and one shilling quarterly." And he felt that his giving was none the less acceptable that it cost him much. He often referred to it in later times. "There's one thing that lots of good people will never know in this world, and 'tis one of them that we shan't know any thing about in heaven itself, the joy of really pinching yourself to give. I often think that that is the blessed thing about being hard up, when you give then, you feel it." It was with a merry laugh that he used to tell the young members how that when he had been at the Class-meeting three or four times he said one evening, 'Put me down, please, for a penny a week.' The leader looked at me through his spectacles and opened his mouth wide, and after a minute or two said, 'What!' as if he were quite frightened. 'A penny a week, Sir,' I said, putting down the money for each evening that I had been at Class. The leader was what you might call a common sort of a man for they are the commonest sort of people that I know,—he thought that the less he could give the better, and if he could do without giving at all, it would be better still. Just as if the Lord did not see what was left behind,—and just as if he never said, 'Bring ye all the tithes unto the store house.' The man was in good work and had no family, and yet a penny a week was all that he gave. It looked so bad for a lad like I was to give so much and it quite shocked him. "You can't afford it, Jim, you know you can't," he said. "Put it down, Sir," I replied, "put it down. There it is and there it will be as long as ever I've got the love of Jesus in my heart." Soon after that came the time for the renewal of the quarterly tickets. The leader headed the list with what Mister Horn used to refer to as a beggarly three-penny bit. "Why, the fellow spent twice as much in the week on tobacco," he would say, indignantly, as though interrupting himself, "Sixpence for smoke and threepence for the work of God!" Well, the minister went through the names and they all sang to that low key that had been pitched, till they came to my name. Then what did the leader do but lean over and whispers to the minister that I was young and could not give any thing and that he had better not ask me. The minister nodded his head and took up the Hymn-Book. "Please, Sir, I love God, too," I said. Why may'n't I give any thing?" The minister looked at me

kindly and said, "Brother Skimes tells me that you can't afford any thing." "The rule says, a shilling a quarter, Sir, except in extreme poverty and that is 'nt any of us, I am sure." "A shilling!" cried the leader, and he jumped off his seat as if some one had pricked him. I think perhaps I had. "A shilling! you know you can't do it." "There's the money, Sir," and I put a shilling on the table. "I would afford it somehow, Sir, however it might pinch me." And I looked at Brother Skimes so much as to say, 'though it should even put my pipe out.' (From "Mister John and his friends," By Mark Guy Pearse.)

TELEGRAPHIC NEWS.

Berlin, 13th: The European Congress was opened this afternoon at 2 p.m. The procedure was purely of a formal nature, and the first working sitting will take place on the 17th instant.

London, 13th: Colonel Stanley (War Minister), replying to a question, said the number of European regiments for service in India was carefully considered in 1870, and Government had no intention to alter it.—The Under Secretary for Foreign Affairs said the Chefoo Convention had been ratified, but that a difficulty had arisen with respect to certain clauses which the British Government hoped soon to surmount. He trusted the convention would be speedily executed, as he believed it would be an advantage to British trade and do great good.

Brussels, 13th: The Belgian elections have resulted in the signal defeat of the Catholic party, and the Ministry has resigned.

St. Petersburg, 13th: The Empress of Russia, who was very ill with fever, is now better.

London, 14th: Mr Cross (Home Secretary) will represent Lord Salisbury as Foreign Minister during the absence of the latter at Berlin.—It is rumoured that Parliament will be dissolved in the autumn.—There are signs that the strike in Lancashire is collapsing, as many of the operatives are resuming work at 10 per cent. reduction.

Berlin, 14th: The Congress will discuss the Bulgarian question at the sitting to be held on Monday. The military situation before Constantinople will also be one of the first subjects brought on for discussion.—At Thursday's sitting of the Congress Lord Beaconsfield alluded to the dangerous proximity of the opposing forces, and hoped that the Russian troops would be withdrawn immediately from the vicinity of Constantinople.—It is probable that no minor State will be admitted to Congress.

London, 15th: The London papers of to-day, in commenting on the text of the Anglo-Russian agreement, point to the immense importance of England's assuming the protection of Armenia, thus barring the way to Russian aggression.—The Times announces that Lord Beaconsfield has made an excellent impression on Prince Bismark while he has been at Berlin.

Vienna, 15th: A partial mobilization of Austrian troops in Transylvania and Dalmatia has been effected.

Berlin 15th: The elections for the German Parliament are fixed to come off on the 30th July next. The interviews that have taken place between Count Andrassy and Count Schuvaloff have resulted in a partial accord.—It is stated that Persia has claimed admission to the Congress.—The Persian Minister in London has started for Berlin.

London, 16th: The negotiations that have been going on between Russia and Turkey for the surrender of the Quadrilateral fortresses have been abandoned.—The British Ironclad Squadron has gone from Ismid to Prince's Island for reasons of health.

Berlin, 16th: It is probable that Greece will be admitted to some of the sittings of Congress.—Should Congress grant autonomy to Epirus, Thessaly, Bosnia, and Herzegovina, the Turkish Plenipotentiaries are instructed by their Government to withdraw, and declare that Turkey will simply execute the Treaty of San Stefano.

Vienna, 16th: The mobilization of Austrian troops is assuming larger dimensions.

Constantinople, 17th: The Russian Headquarters have left San Stefano, but whither they have been transferred is uncertain.—The Turkish Irregular troops on the 15th inst attacked the Montenegrins, and indecisive fighting followed.

Malta, 17th: H. R. H. the Duke of Cambridge has held a review of the British and Indian troops assembled here, and expressed himself much pleased with their appearance.

London, 17th: In the House of Lords this evening, the Duke of Richmond, Lord President of the Council, in reply to a question respecting the truth of the Anglo-Russian agreement said, it had been published surreptitiously as an *expose* of the policy of the British Government and was incomplete.—The Conservative journals, in discussing the Anglo-Russian agreement, vehemently condemn it, as showing important concessions from Lord Salisbury's Circular to have been made.—The Daily News considers that the agreement is a satisfying compromise, whilst the Times expresses complete approval of it, and especially in respect to the plan for the future of Turkey.

18th: In the Commons last night, Sir Stafford Northcote, repeating the statement made by the Duke of Richmond in the Lords with reference to the Anglo-Russian agreement, appealed to the House to forego further de-

nails.—Mr. Haubury's motion of censure on the article by Mr. Gladstone in the *Nineteenth Century* against the employment of native troops in Europe has been withdrawn.—Latest advices from the Cape state that the Kaffir outbreak is collapsing.

Constantinople, 18th: The Russian Headquarters still remain at San Stefano; the report of their removal was caused by the movement of Russian troops in consequence of a false impression that the Turks were threatening an attack on the Russian positions.

St. Petersburg, 18th: The Empress of Russia is recovering from her late illness.

Malta, 18th: H. R. H. the Duke of Cambridge has held a special inspection of the India Cavalry here, and expressed himself highly gratified with their appearance.

London, 19th: The strike in Lancashire has ended, the operatives having accepted the masters' terms, viz, a 10 per cent. reduction.—Mr. Gladstone has presented the Poona petition against the Vernacular Press Act to Parliament, and notwithstanding the inaccuracies in drafting, the petition has been accepted.

Malta, 19th: H. R. H. the Duke of Cambridge inspected the Indian Infantry to-day and expressed himself completely satisfied with them. H. R. H. afterwards held a levee, which was attended by all the British and Native officers.

Berlin, 20th: Congress sat for two hours yesterday. The subject of discussion was the proposal made by England that Greece be admitted to Congress. Russia alone was opposed to the measure, and no decision was arrived at. The next sitting will be on Saturday.—The Saint Petersburg papers disapprove of the agreement signed between Russia and England with reference to the San Stefano Treaty.—It has been decided that Greece shall be admitted to the Congress consultatively.

Vienna, 20th: It is semi-officially stated here that England and Austria will observe a concurrent attitude at the Congress.

Washington, 20th: Both Houses of Congress have adopted a Bill making the customs payable in Greenbacks from 1st October.

PASSENGERS SAILED.

Per P. and O. Str. *Gualior*, 14th, additional:
For Southampton.—Mr H H Tubb, Mr St John Smith, Mr and Mrs Murray, Mr Holden, Sergt and Mrs H Macartney and two infants, and Mr J Cripps.
For Brindisi.—Mr F W Cole, Mr R Bell, and Mr E J Cowley.
Per P. and O. Str. *Mongolia*, 21st:
For Southampton.—aptain French, Mr Short, Lieut Macby, A Genteman, Captain Smyth, Miss Jenkins, Mr Nesbitt, and Mr P Cameron.
For Brindisi.—Sir John and Lady Strachey.
For Venice.—Mr T E Coxhead, Mr Hunter, and Mr M Neuburger.
For Aden.—Sub Lieut Richardson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 18th:
From Southampton.—Capt R de Powlett, Dr Kavanagh, Surg Murphy, Lieut Bell Martin, Mr W Fisher, Mr Ashdown, Mr Charlton, Mr Cook Mr Wilson, Mr Winterbottom, Mr Hilton, Mr Craven, Mr Skinner, Mr Burbridge, Mr Harwood, and Mr and Mrs Norman two children and infant.
From Brindisi.—Mr and Mrs Damant, Major and Mrs Ricketts, Col Trevor, Mr F G Eldridge, Mr E W Ravenscroft, and Major G H Campbell.
From Venice.—Dr O Feistmantel.

Domestic Occurrences.

BIRTH.

PRICE—at Bangalore, on the 1st June, the wife of Captain R. Locke Price, prematurely of a daughter, (still born.)

DEATHS.

MADDEN—June 10th, at Camp Ahmedabad, Mary Langford, wife of Captain J. M. Madden, Bombay Army.
ELLINGTON—June 18th, at Bezwarra, the Rev. W. Ellington, C. M. S., Telugu Missionary, aged 44 years.
THOMAS—June 14th, at 149, Bruch Candy Road, Girgaum, Jane, the wife of Mr. Lawrence Thomas, P. W. Department, (Railway).
HAWKINS—June 14th, at Kamptee, Central Provinces, of heat apoplexy, Mr. John Nevell Hawkins late of H. M. 12th Lancers and 20th Hussars, aged 59 years.
DANIELL—June 18th, at Tulsi, Frederick Daniell, Esq., late Paymaster Indian Navy.
WOLFE—June 18th, at Mhow, Lillias Georgina, youngest daughter of A. Wolfe, Esq., Sub-Inspector of Army Schools, aged 16 months.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd June 1878, at the new rate.

A. Burntside, 31st October 1878, Rs. 3-13; L. Taylor, 14th April 1879, Rs. 7-10; Thomas P. Catley, 1st May 1879, Rs. 7-10; J. G. Tomlinson, 30th June 1878, Rs. 1; J. P. Fleming, 15th July 1879, Rs. 20; Rev. J. H. Haeker, 31st December 1878, Rs. 7-10; J. G. Firth, 31st December 1878, Rs. 7-10.

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